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The Religion and Worship of the Synagogue: An Introduction to the Study of Judaism from the New Testament Period. By W. O. E. OESTERLEY, B.D., AND G. H. BOX, M.A. New York: Scribner's, 1907. Pp. xv+443. \$3.

The authors are Christian, yet they are thoroughly in sympathy with their subject. They see in Judaism "one of the great living religions of today," and they aim to present it as "a vital organism with a soul and genius of its own." Their contention that such a study is important for Christians is well taken. Christianity in its early days was closely related to Judaism—the first believers were Jewish in religious instincts and training; they continued to retain their former customs, and they used the same sacred scriptures as before. Yet the average reader of the New Testament knows comparatively little of this contemporary Jewish religion. Doubtless prejudice has done much to maintain this condition of ignorance, but heretofore the English reader has had no such convenient handbook of information as is supplied by the present volume.

The subject-matter is arranged under three main divisions. The first is introductory and deals with the history and literature as source-material for further inquiry. The second section expounds the principal dogmas, such as the estimate of the Law, the conception of God, intermediate agencies between God and man, the doctrine of the Messiah, eschatology, and the doctrine of sin. The third part describes the practical side of the religion, for example, education and life of the Jew, the sacred year and calendar, the prayer-book, sabbath, festivals, solemn days and fasts, and religious rites and customs.

The book has several faults, some of which may seem serious. It endeavors to cover the entire period from Ezra's time to the present, and so must omit some topics of importance and give others less attention than they deserve; but this defect is partially overcome by references to more exhaustive special works. The reform movement in Judaism is not at all adequately treated, but the reader may now consult Philipson's *Reform Movement in Judaism* for supplementary information. One does not always relish the unqualified statement of personal opinions as though they were matters of fact, for instance, "among Christians sacraments were, and are, the condition of salvation" (p. 258), but the writers are professedly staunch "Churchmen." On the whole, however, the book is a valuable one for the student who wants a tabulation of the principal facts in the literature, beliefs, and practices of early Judaism. Thus used it may prove, as the authors hope, a corrective for what in the past has sometimes been a one-sided and defective exegesis of the New Testament.